

THE

לְשׁוֹן

# SHEKEL

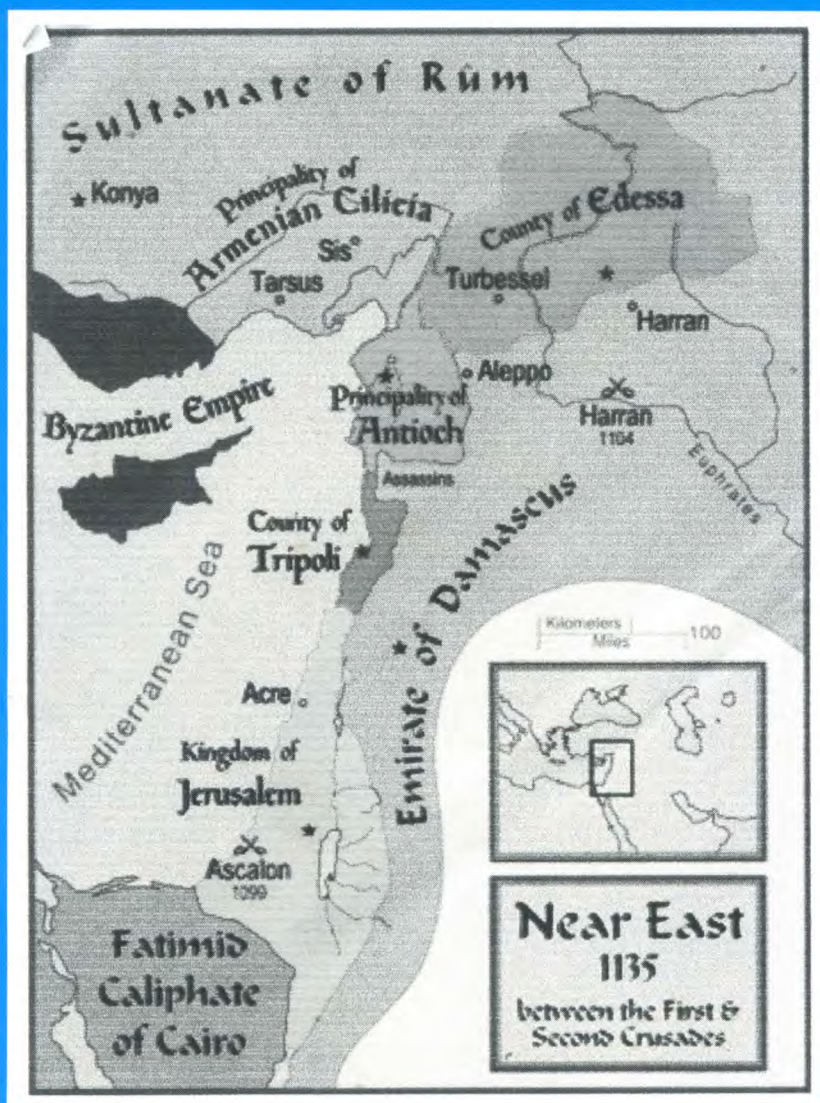


*Published by the  
AMERICAN ISRAEL  
NUMISMATIC ASSOCIATION, INC.*

VOLUME XXXXI

No. 1

January-February 2008







The only known daguerreotype image of Judah P. Benjamin (1811 - 1884) was sold by Heritage Auction Galleries in their Nashville Civil War auction, December 1-2, 2007. Visit our Permanent Auction Archives at [HA.com](http://HA.com) to view the price realized.

Benjamin was raised in Charleston, where his merchant father helped found the first Jewish Reform congregation. After moving to Louisiana, he was admitted to the bar and elected to the legislature. He formed a bond with fellow Senator Jefferson Davis, later serving in three CSA cabinet posts: Attorney General, Secretary of War, and Secretary of State. After the Civil War, he took refuge in London and became a successful barrister. His engraved image is often encountered on Confederate notes and bonds.

Although engravings of Benjamin are often encountered on Confederate notes and bonds, only a few photographic images survive. Heritage Auction Galleries provide you with the opportunity to add material to your important collection across many collectible specializations - in fact, we currently hold auctions in more than two dozen categories. Whatever you collect - whatever you might wish to auction - Heritage would enjoy chatting with you about our wide range of opportunities. Call 1-800-872-6467 ext 1000 today!

To receive a complimentary book or catalog of your choice, register online at [HA.com/SHEK5799](http://HA.com/SHEK5799) or call 866-835-3243 and mention reference #SHEK5799



The World's #1 Numismatic Auctioneer

**HERITAGE** HA.com  
*Auction Galleries*



Don't try  
your luck  
on the  
lottery  
Winning  
tickets  
sell only  
at P-N-G

**Annual Sales Exceeding \$500 Million • 325,000+ Online Registered Bidder-Members**

1-800-U.S. Coins (800-872-6467) Ext. 1000, 24-hour voice mail • or visit [HA.com](http://HA.com)

3500 Maple Avenue, 17th Floor • Dallas, Texas 75219-3941

214-528-3500 • FAX: 214-443-8425 • e-mail: [Consign@HA.com](mailto:Consign@HA.com)

5799Sheckel

VOLUME XLI      No. 1 (cons. #217)  
January-February 2008

EDWARD SCHUMAN Editor

TABLE OF CONTENTS

|                                                         |    |
|---------------------------------------------------------|----|
| Our Organization.....                                   | 2  |
| President's Message.....                                | 3  |
| Comments from Donna Sims.....                           | 4  |
| The Editor's Page.....                                  | 5  |
| Crusader Kingdom of Jerusalem.....                      | 6  |
| Alexander the Great and the Jews.....                   | 8  |
| Primason Script.....                                    | 10 |
| Suleyman the Magnificent.....                           | 12 |
| The Karaites.....                                       | 15 |
| Zahal, Israels Disabled War Veterans.....               | 18 |
| Ancient Town of Olomouc.....                            | 20 |
| The Jewish Kingdom of Mahoza<br>By Marvin Tameanko..... | 22 |
| Bank of Israel Notice.....                              | 30 |
| Goldberg Auction Notice.....                            | 31 |
| Blechhammer.....                                        | 32 |
| World War II Camp Book.....                             | 34 |
| Rabbi Moses Ben Samuel Sofer.....                       | 36 |
| Profile of an AINA Numismatic Duo<br>By Donna Sims..... | 38 |
| Lidice.....                                             | 40 |
| Counterfeiting Israeli Coins<br>By Smuel Aviezer.....   | 42 |
| Tragedy of Kosice City Jews.....                        | 43 |
| AINA Dealer Directory.....                              | 46 |
| Membership Application.....                             | 48 |

ARTICLES PUBLISHED WITH AUTHOR'S NAME ARE ORIGINAL MANUSCRIPTS.  
STORIES WITHOUT AUTHOR'S CREDIT HAVE BEEN RESEARCHED BY THE EDITOR  
USING JUDAICA DICTIONARIES, ENCYCLOPEDIAS, NEWSPAPERS OR MAGAZINES.



# **AMERICAN ISRAEL NUMISMATIC ASSOCIATION**

## **GENERAL CONTACT, DUES, ETC.**

Donna J. Sims  
P.O. Box 20255  
Fountain Hills, AZ 85269  
Email: [ainapresident@lycos.com](mailto:ainapresident@lycos.com) Tel: 818-225-1348

## **EDITORIAL CONTACT**

Edward Schuman  
3900 Island Blvd. B-401 Aventura, FL 33160  
Tel: 305-466-2833 fax: 305-466-2834 Email: [schufeather@atlanticbh.net](mailto:schufeather@atlanticbh.net)

## **OFFICERS**

MEL WACKS, PRESIDENT  
J.J. VAN GROVER, VICE PRESIDENT  
DONNA J. SIMS, SECRETARY-TREASURER

JULIUS TUROFF, SECRETARY EMERITUS  
FLORENCE SCHUMAN, TREASURER EMERITUS

## **THE BOARD OF GOVERNORS**

WILLIAM ROSENBLUM, JOSH PROTTAS, ROGER MERRITT (2008)  
FLORENCE SCHUMAN, DONNA SIMS, SIMCHA KURITZKY (2009)  
MEL WACKS, J.J. VAN GROVER, SAGI SALOMON (2010)



# President's Message

By Mel Wacks

There is a lot to tell you about! First, I hope that you have sent in your dues for 2008 – if not, this will be the last issue of The Shekel that you will receive. If by any chance you haven't received a dues notice or you have misplaced it, let us know. Of course, if you are a life member, you don't have to do anything.

We are planning an exceptional trip to Israel in October 2008; please read the exciting itinerary and we hope you will join us (along with members of your family and friends). If you have any questions, call me at (818) 225-1348 or email me at [ainapresident@lycos.com](mailto:ainapresident@lycos.com).

In February 2008, Goldberg Auctioneers will sell one of the largest collections of Israel coins, medals, paper money and stamps ever offered. We have arranged for AINA members to receive these fully illustrated catalogs free; just call Goldberg Auctioneers at (800) 978-2646 or email [info@goldbergcoins.com](mailto:info@goldbergcoins.com). Be sure to mention that you are an AINA member when you request your free catalog. There are over 1,000 items included, featuring the extremely rare 1962 Chaim Weizmann 50 Lirot with no Mem, only 10 made, NGC PROOF-62 and the key 50 Pounds banknote, undated (1948-51), P-18a, PMG VF-20. This will be a chance for serious collectors to fill in holes in their collections and for all collectors to possibly get some good buys.

Over the years, many AINA members have asked what is the best way to sell portions or entire collections. I always suggest that they contact our dealer advertisers. One of our longtime advertisers, Ira Goldberg, has offered to include Israel and other coins from AINA members in an annual sale at a reduced commission. We are working out the details, and will let you know in the coming months. This will be an important benefit for AINA members.

I want to express my sincere thanks in behalf of the AINA board and all of our members to Donna Sims, who is now doing double duty as both Secretary and Treasurer. Because of this change, all dues now go to Donna; please check elsewhere in this issue for the new address and contact information. And I am very pleased that our stalwart editor Ed Schuman's health has stabilized and he is able to continue to produce one of the most informative and interesting publications anywhere.

Wishing you a Happy and Healthy New Year,



## A FEW COMMENTS FROM DJS

The idea of writing a page such as this has been roaming around in my mind now for a couple of years and appearing in the first issue in 2008 of the Shekel I thought would be the right time to do so. In the Nov/Dec 2005 issue of the Shekel was the last appearance of the Club Bulletin, a column I wrote for 26 years. I am sure many of you remember the days when the Club Bulletin was packed with news from over 30 nationwide INS clubs. Sadly, the number of active Israel coin clubs became so small in number, that it was impossible to continue that column.

The Jan/Feb issue of the Shekel in 2005 was also a milestone for me. That was the first appearance of my Profile column and I have just finished with my 3<sup>rd</sup> year of writing this series. I have enjoyed immensely writing both of these columns because, for anyone that knows me, I am a "people" person, and I have been given the privilege of meeting and knowing a large number of our AINA/INS members personally from around the world. I am continually humbled when I receive great comments and praise for something I love doing. With that said, . . . .

There have now been 18 Profiles written and published. This series cannot go on forever and soon, I will be running out of stories to write. There are two ways to be "profiled": #1 – please respond if I contact you that I would like to write about you; and # 2 – even if I haven't contacted you yet and you would like be "profiled", just send me your information and I will turn it into a story. There are some members that I have written to more than once and I never heard back from them one way or the other. Everyone has a story to tell, everyone is a story.

So let me hear from you. I know that our AINA members love reading these stories about their fellow members and friends. If you don't know exactly what information to send, please write me and I will send you a form explaining what is needed. Remember, I can turn anything into a story. My mailing address is: P O Box 20255, Fountain Hills, AZ 85269.

Remember these words? Be well, be happy. . . .





# The Editor's Page

By Edward Schuman

For the past twenty years or so, A.I.N.A. has received inquiries from members and non-members inquiring about the availability of a catalog listing issues of Israel together with current pricing. During this time, we have published part price lists from recognized professional dealers but nothing complete. Well the wait is over. A.I.N.A. members can receive a catalog free of charge from Goldberg Auctioneers in Beverly Hills, Ca. who are offering for sale at auction the largest collection of Israel issues.

Virtually complete with every gold coin and medal, every silver coin and medal, bronze medal etc. You will be able to purchase the prices realized list after the sale and together will have an up to date catalog. Look for the ad in this issue.

Steve Feller has been an A.I.N.A. member for many years. He has authored a book together with his daughter Ray titled. Silent Witnesses: Civilian Camp Money of World War II. This is the definitive book on the subject. Through special arrangements, A.I.N.A. members can purchase this book for \$33.00 postpaid, almost 20% discounted. There is an article in this issue describing the book.

Peter Horvitz has informed us that the English Die Trial with Star of David dated 1927 printed in the Nov-Dec issue does not have any connection with Palestine. These were used by the British mint to test the dies and other dates are known with the same motifs.

For those wondering about the annual A.I.N.A. membership medal. Our treasurer Donna Sims has these and will be mailing them out to members with their dues renewal cards. It is a beautiful medal and commemorates A.I.N.A.'s 40<sup>th</sup> Anniversary.

Florence and I hopefully will be at the F.U.N. show in Orlando January 10-13 and will cover the A.I.N.A. table. If you are in the area, please do drop by and say hello.

As this is the last issue of the year we wish our readers a Happy Chanukka, a Merry Christmas and a Happy and Healthy and Peaceful New Year.



# The Crusader Kingdom of Jerusalem

One of 4 Christian Crusader states in the Middle East. It lasted 1099-1291, 192 years, with the city of Jerusalem as its capital through most of this period. The kingdom included the city of Jerusalem from 1099 until 1187, and from 1229 until 1244, totaling 103 years of the 192 years the kingdom lasted. The state kept its name throughout all the years, always claiming Jerusalem. During the times when Jerusalem was in the hands of Muslim rulers, the sea port of Acre served as the capital and most important city of the kingdom. until 1291 when the last remaining outpost, was destroyed by the Mamluks.

At first the kingdom was little more than a loose collection of towns and cities captured during the crusade. *Godfrey of Bouillon*, elected Lord of Jerusalem, 22 July, 1099, did not assume the royal crown and died 18 July, 1100, having strengthened the new conquest by his victory over the Egyptians at Ascalon (12 August, 1099). After his death the barons invited his brother *Baldwin*, Count of Edessa, to assume the lordship of Jerusalem. *Baldwin* accepted and had himself crowned King of Jerusalem by the Patriarch Daimbert in the basilica of Bethlehem (25 December, 1100).

*Baldwin I* (1100-1118) was the real founder of the kingdom. With the aid of new crusaders, and more especially the help afforded by the Genoese, Pisan, and Venetian fleets he took possession of the principal cities on the coast of Syria. Besides, the Countship of Tripoli and the Principality of Edessa became fiefs of the new kingdom, but the Principality of Antioch preserved its independence. *Baldwin I* attacked even the Caliphate of Egypt but died at El-Arish (1118) in the course of this expedition.

It was a subject of dispute whether Jerusalem would be a secular kingdom or theocratic state under papal authority. The secular faction was victorious, however, and the kingdom developed along the same lines as the monarchies of Western Europe, with which it had close connections, both politically and through the familial relationships of its rulers. It was, however, a relatively minor kingdom in comparison and often lacked financial and military support from Europe. The kingdom had closer ties to the neighboring Kingdom of Armenia and the Byzantine Empire, which had an "orientalizing" influence on the western crusaders.

At its height, the Kingdom roughly encompassed the territory of modern Israel, the West Bank, and the Gaza Strip; it extended from



modern Lebanon in the north to the Sinai Desert in the south, and into modern Jordan and Syria in the east. There were also attempts to expand the kingdom into Fatimid Egypt. Its kings also held a certain amount of authority over the other crusader states, Tripoli, Antioch, and Edessa.

At first the Muslim world had little concern for the fledgling kingdom, but as the 12th century progressed, the notion of *jihad* was resurrected, and the kingdom's increasingly-united Muslim neighbors vigorously began to recapture lost territory. Jerusalem itself was lost to Saladin in 1187, and by the 13th century the Kingdom was reduced to a small strip of land along the Mediterranean coast, dominated by a few cities. In this period, sometimes referred to as the "Kingdom of Acre", the kingdom was dominated by the Lusignan dynasty of the crusader Kingdom of Cyprus, and ties were also strengthened with Tripoli, Antioch, and Armenia. The kingdom was also increasingly dominated by the Italian city-states of Venice and Genoa, as well as the imperial ambitions of the Holy Roman Emperors.

Meanwhile the surrounding Muslim territories were united under the Ayyubid and later the Mamluk dynasties in Egypt, and the kingdom became little more than a pawn in the politics and warfare in the region, which saw invasions by the Khwarezmians and Mongols in the mid-13th century. The Mamluk sultans Khalil and Baibars eventually reconquered all the remaining crusader strongholds, culminating in the destruction of Acre in 1291.

The illustration is a crusader coin of Baldwin III





# ALEXANDER THE GREAT AND THE JEWS

During his military campaign against Persia, Alexander took a detour to the south, conquering Tyre and then Egypt via what is today Israel. There is a fascinating story about Alexander's first encounter with the Jews of Israel, who were subjects of the Persian Empire. The narrative concerning Alexander's first interaction with the Jews is recorded in both the Talmud (Yoma 69a) and in the Jewish historian Josephus's Book of Antiquities (XI, 321-47).

In both accounts the High Priest of the Temple in Jerusalem, fearing that Alexander would destroy the city, went out to meet him before he arrived at the city. The narrative describes how Alexander, upon seeing the High Priest, dismounted and bowed to him. (Alexander rarely, if ever, bowed to anyone). In Josephus's account, when asked by his general, Parmenio, to explain his actions, Alexander answered, "I did not bow before him, but before that God who has honored him with the high Priesthood; for I saw this very person in a dream, in this very apparel."

Alexander interpreted the vision of the High Priest as a good omen and thus spared Jerusalem, peacefully absorbing the Land of Israel into his growing empire.

Jews throughout the centuries have been using the name Alexander. This has been in accordance with their high priest's decision that "Alexander's name should remain in eternity." The decision was taken because, when Alexander visited Jerusalem, he exhibited respect towards the high priest and for the Jewish religious worship. It is said that when the Jews of Jerusalem offered Alexander gold and silver, he refused to accept them; the Jewish high priest told Alexander: "We serve only one God who created Heaven and Earth and all visible and invisible things that no human being is able to explain." To this Alexander replied, "As worthy worshippers of the true God, be in peace, for your God is my God and my peace is your peace. I shall not treat you any different from the other nations, since you serve the living God."

As tribute to his benign conquest, the Sages decreed that the Jewish firstborn of that time be named Alexander -- which remains a Jewish name to this very day. And the date of their encounter, the 25th of Tevet, was declared a minor holiday.

Thus began one the most interesting and complex cultural relationships in the ancient world. The Greeks had never met anyone like



the Jews, and the Jews had never met anyone like the Greeks. The initial interaction seemed to be very positive. To the Jews, the Greeks were a new and exotic culture from the West. They had a profound intellectual tradition that produced philosophers such as Socrates, Plato, and Aristotle (who was Alexander's tutor for two years). Their love of wisdom, science, art, and architecture set them apart from other cultures the Jews had interacted with. The Greek language was considered so beautiful that the Talmud called it in some ways the most beautiful of all languages and the Rabbis decreed that a Torah scroll could even be written in Greek.

The Greeks had never met anyone like the Jews -- the world's only monotheistic nation who had a unique concept of a loving, infinite God who cares about creation and acts in history. The Jews had incredibly profound and complex legal and philosophical traditions. They had literacy rates and a social welfare infrastructure unheard of in the ancient world.

So fascinated were the Greeks with the Jews that they became the first people to translate the Bible into another language when King Ptolemy II (c. 250 BCE) forced 70 Rabbis to translate the Hebrew Bible into Greek (known as the Septuagint, which means "70" in Greek).

The illustration is of an Alexander the Great Tetradrachm.





## PRIMASON SCRIPT

In 1933, persecution of the Jews became active Nazi policy, but at first laws were not as rigorously obeyed and were not as devastating as in later years. On 1 April 1933, Jewish doctors, shops, lawyers and stores were boycotted. Only 6 days later, the "Law for the Restoration of the professional Civil Service" was passed, banning Jews employed in government. These laws meant that Jews were now indirectly and directly dissuaded or banned from privileged and upper-level positions reserved for "Aryan" Germans. From then on, Jews were forced to work at more menial positions, beneath non-Jews.

In the years 1935-1936, persecution of the Jews increased apace. In May 1935, Jews were forbidden to join the Wehrmacht (Armed Forces), and in the summer of the same year, anti-Jewish propaganda appeared in Nazi-German shops and restaurants. The Nuremberg Racial Purity Laws were passed around the time of the great Nazi rallies at Nuremberg; On 15 September 1935 the "Law for the Protection of German Blood and Honor" was passed preventing marriage between any Jew and non-Jew. At the same time the "Reich Citizenship Law" was passed, and was reinforced in November by a decree, stating that all Jews, even quarter- and half-Jews, were no longer citizens (*Reichsbürger*) of their own country (their official title became "subject of the state" or *Reichsangehöriger*). This meant that they had no basic citizens' rights, e.g., to vote. But at this time the right to vote for the non-Jewish Germans only meant the obligation to vote for the Nazi party.

Two farseeing and resourceful brothers-in-law, Abraham Bloch and Leo Podbielski made an early escape to Palestine with an appreciable part of their wealth. They met a food-canning expert shortly after arrival, and after exploring the market and considering the expert's proposal, opened a food canning factory at Nathanya. This young town was only six years old, and afforded good facilities for their purpose. Natanya is today a sea side city, resort and spa.

The factory was established under the name Primason Ltd. (Fruit Food). The two active partners prospered and added many migrating Jews to their growing group of workers. After the outbreak of Arab riots in 1936, which lasted until World War II, there was a widespread boycott by the Arabs. The company's business declined, and in 1938 suffered serious stagnation. In spite of lack of financial resources, all workers were retained in the hope the situation would improve.

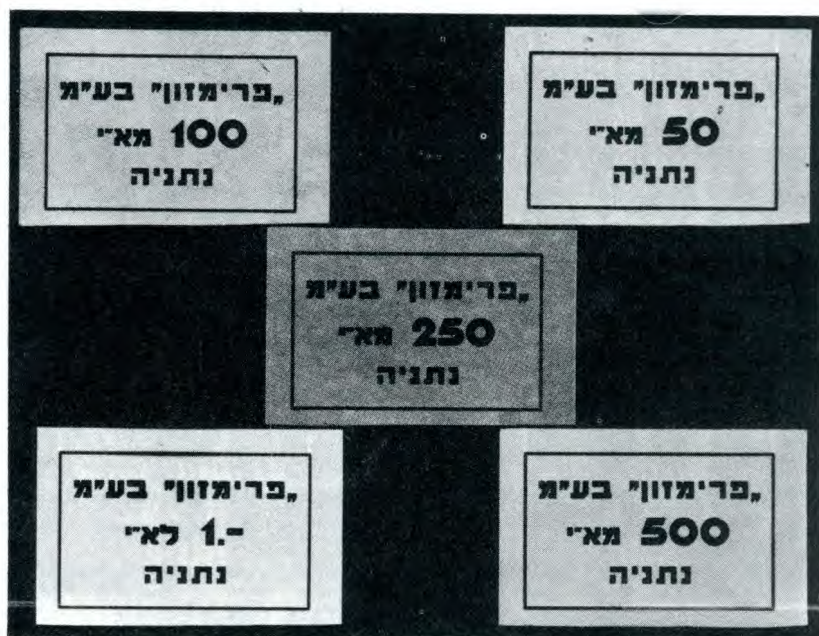


At length, because business did not improve, the directors had to devise a method for paying their workers. Out of this situation a series of chits was provided. These came in 50, 100, 250, 500 and one Palestine pound in red, blue, grey, green and yellow, respectively. They all measure 100 by 70 millimeters.

The company paid its workers with these notes, and they in turn spent them in Nathanya at the company's store for groceries and foodstuff. Other shops accepted the chits, but discounted them five per cent because they could be redeemed only by the company's distributor. The latter used the chits to payoff the company's accounts each month. Sole agents in other communities, including Tel-Aviv, Jerusalem and Haifa, handled them the same way.

Bankruptcy ended the enterprise in 1940. A court receiver was appointed and he apparently destroyed all the used chits. A few unused pieces were recently found in the receiver's archives. Notes were issued with serial numbers and could be easily identified by the company's seal on reverse.

A Palestine law forbidding issuance and circulation of substitute unofficial currency was never invoked against Primason Ltd. The use of chits was simply an open secret, which at the time served a useful and humanitarian purpose.





# Suleyman the Magnificent

Suleyman ruled from 1520-60. In his time was regarded as the most significant ruler in the world, by both Muslims and Europeans. His military empire expanded greatly both to the east and west, and he threatened to overrun the heart of Europe itself. In Constantinople, he embarked on vast cultural and architectural projects. Istanbul in the middle of the sixteenth century was architecturally the most energetic and innovative city in the world. While he was a brilliant military strategist and canny politician, he was also a cultivator of the arts. Suleyman's poetry is among the best poetry in Islam, and he sponsored an army of artists, religious thinkers, and philosophers that outshone the most educated courts of Europe.

In Islamic history, Suleyman is regarded as the perfect Islamic ruler in history. He is asserted as embodying all the necessary characteristics of an Islamic ruler, the most important of which is justice (*adale*). The *Qur'an* itself points to King Solomon as embodying the perfect monarch because he so perfectly embodied *adale*. Suleyman, named after Solomon, is regarded in Islamic history as the second Solomon. The reign of Suleyman in Ottoman and Islamic history is generally regarded as the period of greatest justice and harmony in any Islamic state.

Suleyman undertook to make Istanbul the center of Islamic civilization. He began a series of building projects, including bridges, mosques, and palaces, that rivaled the greatest building projects of the world in that century. Sinan, Tte greatest and most brilliant architect of human history was in his employ: The mosques built by Sinan are considered the greatest architectural triumphs of Islam and possibly the world. They are more than just awe-inspiring; they represent a unique genius in dealing with nearly insurmountable engineering problems.

Suleyman was a great cultivator of the arts and is considered one of the great poets of Islam. Under Suleyman, Istanbul became the center of visual art, music, writing, and philosophy in the Islamic world. This cultural flowering during the reign of Suleyman represents the most creative period in Ottoman history; almost all the cultural forms that we associate with the Ottomans date from this time.

In 1536, Sultan Suleiman the Magnificent turned his attention to the his Palestine district. He ordered extensive restorations on the Temple Mount in Jerusalem, and converted the church which had been built on Mount Zion during the Crusader conquest into a mosque. By building



this mosque, Suleiman linked himself both to Solomon the son of David and the Davidic Messiah who, according to Christian belief, is Jesus.

It was Sultan Suleiman's messianic consciousness which led him to develop the link between himself and King Solomon. On the walls which he built around Jerusalem are stone decorations in the form of two interlocking triangles - Stars of David, known to Moslems as *Khatam Suleiman* and to Jews as *Khatam Shlomo* (King Solomon's Seal) - whose function was to protect the city.

The symbol of the hexagram, the star-like figure formed by two triangles, has many connotations, especially when it is enclosed by a circle. Super-natural powers have been attributed to it in many parts of the world since ancient times. Beyond the Jewish national associations which have only become attached to it in the last few hundred years, the abstract element of the figure (which is connected to the celestial stars) and its geometrical completeness make it a universal symbol. Together with the five-pointed star (the pentagram, which is of much earlier origin) the hexagram represents the development of mathematics and geometry by the Greeks and their successors around the Mediterranean.

King Solomon's Seal combines strength and beauty, symbolism and illustrative quality - and all within a geometric figure, the most important characteristic of Islamic art. The Moslem artist's love of geometry allows the true essence of King Solomon's Seal as a symbol of the connection between the two worlds to be expressed; in this context, it symbolizes the link between science, beauty and metaphysics, with elements of medicine and magic, astronomy and astrology, the art of irrigation and its influence on the garden, and the symbolic connection between pleasure gardens and the Garden of Eden, between the sky and architectural domes and on traditional cosmology and its connection to religion.

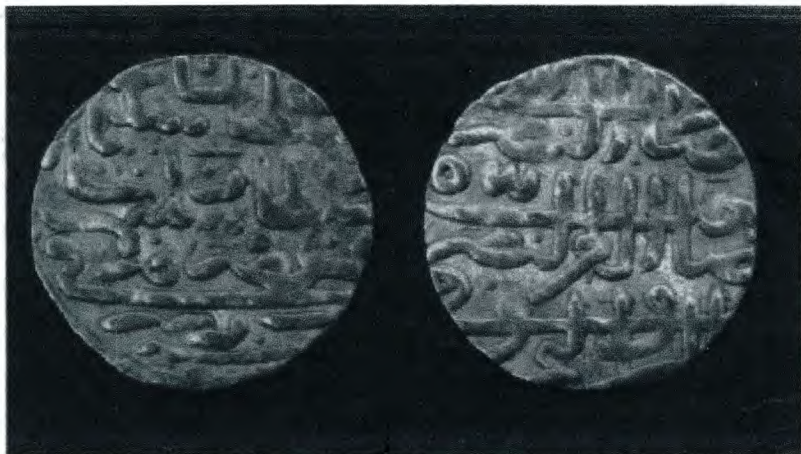
Today, the hexagram is known as the "Star of David" and is seen as the definitive symbol of Judaism - the term is even used in Islamic countries. There is a degree of confusion about its origins, name and associations. In Europe, the pentagram is usually known as King Solomon's Seal, while the hexagram is known as the Star of David; and it is often assumed that this was always the case. However, the evidence points to the gradual evolution of the hexagram from a Roman cosmological symbol to a religious and magical symbol which was not specifically connected to one religion or people.

Research suggests that both motifs were used by different religions and that the clearest meaning of the hexagram is associated with magical



techniques to ward off evil forces. Professor Gershom Scholem, the noted scholar of the *Kabbalah* (Jewish mystic writings) studied the protective function of the hexagram and its entry into Judaism from Islamic traditions

The numismatic illustration is of a gold Sultani of Suleyman issued in 926AH. Otytoman Empire coins do not bear pictures of human beings.



A bas-relief of Suleiman adorning the interior of the U.S. House of Representatives. It is one of 23 commemorating famous lawmakers throughout history



# THE KARAITES

Karaite Judaism or Karaism is a Jewish movement characterized by the sole reliance on the Tanakh as scripture, and the rejection of the Oral Law (the Mishnah and the Talmud) as halakha (Legally Binding, i.e., required religious practice). The word "Karaite" comes from the Hebrew word meaning "Readers [of Scripture]". This name was chosen by the adherents of Karaite Judaism to distinguish themselves from the adherents of Rabbinic Judaism. They originated in Baghdad, which is in present day Iraq.

At one time, Karaites were a significant portion of the Jewish population. However, today there are approximately 30,000 Karaites in the world, with 20,000-25,000 of them living in Israel, mostly in Ramla, Ashdod and Beersheba.

The "Golden Age of Karaism" was a period of time between 10th-11th centuries CE in which a large number of Karaitic works were produced in the central and eastern parts of the Muslim world. Karaite Jews were able to obtain autonomy from Rabbinical Judaism in the Muslim world and establish their own institutions. Karaites in the Muslim world also obtained high social positions such as tax collectors, doctors, and clerks, and even received special positions in the Egyptian courts. Karaite scholars were among the most conspicuous practitioners in the philosophical school known as Jewish Kalam.

According to historian Salo Wittmayer Baron, at one time the number of Jews affiliating with Karaism comprised as much as 10 percent of world Jewry, and debates between Rabbinic and Karaitic leaders were not uncommon. During the 18th century, Russian Karaites spread many myths externally which freed them from various anti-Semitic laws that affected other Jews. Avraham Firkovich helped establish these ideas by forging tombstones in Crimea which bear inscriptions stating that those buried were descendants of the Lost Tribes of Israel. Other deflections included claiming to be among those Jews with a Khazar origin, or claiming that Karaites were otherwise not strictly Jewish descended. These actions were intended to convince the Russian Czar that Karaite ancestors could not have killed Jesus; that thus their descendants were free of familial guilt, which was an underlying reason or pretext given at that time for anti-Semitic laws. Because of the above, and/or rulings by Rabbinic Jewry intended to save the Karaites, the Nazis of World War II generally left the Karaites alone during the Holocaust.



The Karaim (Turkish Qaraylar) are a distinctive Karaite community from the Crimea. Their Turkic language is called Karaim. According to a Karaite tradition several hundred Crimean Karaites were invited to Lithuania by Grand Duke Vytautas to settle in Trakai ca. 1397. A small community remains there to this day, which has preserved its language and distinctive customs, such as its traditional dish called "kibinai", a sort of meat pastry, and its houses with three windows, one for God, one for the family, and one for Grand Duke Vytautas.

During the 10th and 11th Centuries, Karaite Jews in Spain had become "a force to be reckoned with." In Castile, high-ranking Rabbinical Jews such as Joseph Ferrizuel persuaded the king to allow the persecution and expulsion of Karaite Jews. With royal assistance, Rabbi Todros Halevi and Joseph ibn Alfakhar successfully drove out a large portion of the surviving Karaite population.

In the early 1950s, the Israeli Chief Rabbinate originally objected to the arrival of Karaite Jewish immigrants in the country and unsuccessfully tried to obstruct it. Moshe Marzouk, one of the Egyptian Jews executed in 1954 for planting bombs at Cairo in the service of Israeli Military Intelligence (the Lavon Affair) was a Karaite. Branded a terrorist by the Egyptians, in Israel he was considered a hero and martyr; however, his Karaite identity was down played in official publications, which usually just described him as "an Egyptian Jew".

In Israel, the Karaite Jewish leadership is directed by a group called "Universal Karaite Judaism". Most of the members of its Board of Hakhamas are of Egyptian Jewish descent.

There are about 2,000 Karaites living in the United States.

The illustration is of a Russian Crimean Karaites coin used in 13-14th Century. The Crimean Karaites are from the community of ethnic Turkic adherents of Karaite Judaism in Eastern Europe. "Karaim" is the Russian, Ukrainian, Lithuanian and Polish name for the community. Originally centered in Crimea, Karaims were established in Lithuania and elsewhere in Europe from late medieval times. The name "Crimean Karaites" is something of a misnomer, as many branches of this community found their way to locations throughout Europe and the Middle East. Nevertheless this name is used for the Turkic Karaite community which originated in Crimea to distinguish it from historically Aramaic, Hebrew, and Arabic-speaking Karaites of the Levant, Anatolia, and the Middle East.







# **ZAHAL ISRAEL'S DISABLED WAR VETERANS**

Israel's 50,000 disabled war veterans are part of the heavy price paid by our young country for its independence and survival. Unfortunately, through wars and acts of terror carried out against the State, their numbers have continued to grow. Today, as always, they are the heart and soul of our organization.

Founded in 1949, the ZDVO is the only officially recognized group representing disabled veterans. Its objectives are: to improve the quality of life of Zahal disabled, and to safeguard their legal rights and promote their interests through legislation or economic and social measures. ZDVO fosters the full reintegration of the veterans into society, by establishing sports and rehabilitation centers and offering a comprehensive range of services to its members.

Five branches - in Tel Aviv, Haifa, Jerusalem, Rehovot and Be'er Sheva - serve our members who live in all parts of Israel. Trained volunteers provide the services along with a professional staff that manages the day-to-day affairs of the organization.

Every four years, elections are held to choose a National Assembly of 91 members, representing the head office and all branches of the ZDVO. This Assembly, in turn, elects the National Chairman, Treasurer, Comptroller, members of the Finance Committee and a 21 member Board of Directors, comprised of branch representatives.

The national Board of Directors designates a Board of Trustees, made up of ZDVO members and public figures, to govern the four main facilities: Beit Halochem Centers in Tel Aviv, Haifa and Jerusalem, and Beit Kay in Nahariya.

The ZDVO runs another major program in which more than 7,000 disabled veterans have enjoyed visits abroad as guests of the Jewish communities in Switzerland, Great Britain, Holland, the United States and Canada. This noteworthy venture has forged strong links between the Diaspora host communities and the disabled defenders of the State of Israel.

Zahal Disabled Veterans Fund (ZDVF) is the financial arm of Zahal Disabled Veterans Organization, and its role is to allocate the financial resources available to the organization and to raise the funds necessary to build, develop, and maintain the Organization's facilities for the welfare and rehabilitation of Israel's disabled war veterans.



The funds raised by the ZDVF are channeled into special projects, equipment, facilities, and activities all of which are intended to aid the disabled veterans in their long and arduous journey toward rehabilitation, and to once again become fully productive members of society. The ZDVO has been responsible for establishing the Beit Kay rest and recreation facility in Nahariya, and the three Beit Halochem Rehabilitation, Sport, and Recreation Centres in Tel Aviv, Haifa, and Jerusalem.

Approximately 11,000 disabled veterans and their families enjoy membership in the three centres where they can receive physical therapy, medical treatment, and a long list of sport and cultural activities geared to aid them in their physical and social rehabilitation.

The ZDVF not only raises funds to build and equip these facilities but must also provide sufficient funds for their operation and maintenance. None of this would be possible without the dedication, involvement, and generous support of our Friends organizations in Israel and abroad, and their genuine concern for the disabled veterans engaged in a heroic struggle to regain control of their lives in an atmosphere of love, encouragement, and appreciation for their families

The illustrated token was issued by the Zahal Disabled War Veterans.





# The Ancient Town Called Olomouc

The ancient town of Olomouc lies in the heart of the so-called Haná region. Its history dates back to the 10th century AD when it became an important trade crossing-point, city in Moravia, Czechoslovakia. In 1273 the bishop reported disapprovingly to Pope Gregory X on the Jews of Olomouc. In 1278 Rudolph I of Hapsburg decreed that the Jews must participate in all payments to the city on the same footing as all other citizens. There was a Jewish quarter, but the Jewish community was expelled in 1454 and their property ceded to the municipality.

Olomouc was considered the capital of Moravia from the Luxemburgian period up until the 17th century. During the Thirty Years War with the town's occupation by the Swedish army, the town was destroyed to a large extent and lost its leading position.

The Jewish community was reconstituted in 1848 and Jews from Prostejov (Prossnitz) and Kromeriz transacted business there. The first Jew permitted to resettle was seized by a mob and transported out of the town on a hearse.

In the late 1850's Olomouc's "*Izraelitische Cultusverein*", the religious society, was founded. In 1859, the society sponsored regular worship in rented halls due to the efforts of Hermann Zweig and the well-known Jewish scholar and physician Adolf Brecher. These services were officially approved by the authorities in 1860. In 1863 an entire floor, which was subsequently acquired by the community, was dedicated by the Rev. Dr. Schmiedl, at that time of Prossnitz, and subsequently of Vienna.

In 1892 the *Cultusverein* was changed into a *Cultusgemeinde*, and its constitution was confirmed two years later in conformity with the law of March 20, 1890. It was then that the notion of building a synagogue arose. In 1894, the community purchased a site adjacent to the Teresian Gate. The handsome new synagogue, designed by Jakob Gärtner (1861-1921), was completed in and duly consecrated by Rabbi Berthold Oppenheim, the first rabbi of the community, on April 11, 1897.





A two-story building with flats and offices for administrative use was built adjacent to the synagogue. In 1904 the town of 21,933 had a Jewish population of 1,676. The edifice was one of the largest and finest synagogues in Czechoslovakia, but was only so for half of a century.

In 1904 there were 2,198 Jews about 4% of the total population. On the night of March 15-16, 1939 the synagogue was attacked and burned to ashes. The Nazi instigators refused to let the town's firemen extinguish the flames and the magnificent synagogue was totally destroyed. Looters salvaged what remained of the synagogues ornaments and furnishings.

Jews from the surrounding areas were concentrated in the city, and of the 3,498 deported to the extermination camps through Theresienstadt in June - July 1942, there were 128 survivors on Nov. 7, 1944. After World War II a small community was reestablished. In 1949 a memorial to the victims of the Holocaust was dedicated in the cemetery and in 1955 a synagogue was established.

Today, Olomouc has a population of over 100,000 inhabitants. It is the fifth largest city in the Czech Republic.

A scarce medal commemorates the synagogue and Rabbi Berthold Oppenheim. The obverse shows the Rabbi's bust in the center, with a Menorah and Magen David on either side with the inscription round the rim. The reverse shows the magnificent synagogue of Olomouc as it existed before being burned down.





# THE JEWISH KINGDOM OF MAHOZA, AD 512-520

By Marvin Tameanko

Most books on ancient Jewish history are records of the lives of the Jews who lived in Israel, Judaea, Greek, Asia Minor and Roman Europe. Surprisingly, many of these books disregard the annals of the ancient Persian Jewish community yet it played an enormous part in this epic tale. If we recall only the religious festival of Purim and the story about the famous Queen Esther, we can see that the Persian diaspora contributed much to the Jewish narrative. In fact, leaving aside the Torah, the most important book in Jewish life is the Babylonian Talmud, composed by Persian Jews. Furthermore, whenever historians describe the ancient independent kingdoms founded by Jews, they frequently omit Mahoza, a 6<sup>th</sup> century AD Jewish state that was established in ancient Persia, present-day Iran and Iraq. And when storytellers talk about the great Jewish heroes of olden times, who fought for the liberty of their people, they mention the legendary Judah Maccabeus of Israel who defeated the Syrians in Hellenistic times, John of Giscala of Judaea, who struggled against the Romans in the First War of the Jews against Rome, and Shimon Bar Kochba who opposed Rome in the Second Revolt in Judaea, but rarely the Persian Jew, Mar Zutra II, who founded Mahoza in AD 512 and fought against the Neo-Persians, called the Sasanians. Perhaps the best explanation for this oversight is that the contribution of Persian Jewish rabbis, poets and scholars far outweighed the acts of a few secular, militant Jews who struggled for religious freedom in their adopted homeland. However, the current war in Iraq and the political situation in Iran combined with the growing anti-Semitism in the Islamic world, has rekindled historic interest in these ancient, Persian Jews.

The Jewish diaspora in Persia dates to the time of the Assyrian (Chaldean) king, Nebuchadnezzar, who conquered Israel in 597 BC and took many Jewish hostages back to Assyria. These captives included some of the royal families of Judaea and the Persians selected a secular leader for the Jewish community in exile from among these notables. This official was invested with executive, judicial and fiscal powers equal to those of a 'satrap' or governor of a Persian province. The position was hereditary and was later given the title of 'Exilarch', the 'Highest of the Exiles', but called the 'Rash Galuta' in Hebrew, meaning the 'Head of the Exiles'. This title was often poetically translated in literature as the 'Prince of the Captivity'. The Exilarch was treated like a minor monarch and given a palace and a



royal court complete with a small army to enforce his laws. The Jewish hostages were first settled in the land between the 'Two Rivers', the Tigris and Euphrates, in a territory reputed to have been the biblical Garden of Eden, and which is now part of the modern states of Iraq. Competing with the Exilarch for influence were the sages and rabbis who became the unofficial spiritual leaders of the Persian diaspora. These teachers established great academies of learning in the Jewish cities in Persia, first in Nehardea then in the south at Sura. The school at Sura functioned for eight centuries and produced many famous scholars.

When Cyrus the Great of Babylon defeated the Assyrians in 550 BC and established his Persian Empire, he permitted the exiled Jews, led by Ezra the Scribe and later by Nehemiah, to return to Israel but many remained behind in the comfortable, well established and wealthy Persian diaspora community. These Jews, successful farmers and merchants, then spread out over the large area between the rivers south of the modern-day city of Baghdad. This region became dominated by Jews and was called by its neighbors, the 'Land of Israel'. The principal cities of the Jews in Persia were Nehardea, Pumbeditha, and Sura, sited along the Euphrates River, and Mahoza, located on the Tigris. The Persian Jewish community eventually became a self-contained society of bankers, tradesmen, industrial magnates, scholars, craftsmen, artisans and laborers but also of beggars, prostitutes and thieves. However, pride in their common origin and lineage united them all into a proud community. The population of the Jewish districts in Persia in the 5<sup>th</sup> century BC was believed to number in the hundreds of thousands.

The Persian diaspora maintained close relations with the Jews of Israel and freely exchanged religious knowledge, customs and festivals. As well, the Persian Jews regarded the Second Temple in Jerusalem as their national religious shrine and sent annual gifts and treasure to the priesthood. The real glory of the Persian diaspora was its culture and religious life, based on the Torah and the traditional commentaries. Persian poets wrote many prayers including the 'Kaddish', the 'Alenu' and 'Yekum Perkan', which still form part of the liturgy of the synagogue today. Of course, the greatest achievement of the Persian diaspora was the Babylonian Talmud, three times larger and more authoritative than the Palestinian or Jerusalem Talmud.

The Jews of Persia suffered, as did all minorities in the ancient world, from periodic discrimination and oppression by their rulers but in some years, when benign kings governed, they prospered. In some Persian



epochs it was recorded that the Exilarch was an influential advisor to the king, sat at his right hand and was placed fourth in power to the king in the court's hierarchy. In 331 BC Alexander the Great defeated the Persian king Darius III and, taking over his empire, bestowed the questionable benefits of Hellenism unto the Jews of Persia. After his death in 323 BC, Alexander was succeeded in Persia by one of his generals, Seleucus I, 312-282 BC, who founded a dynasty that ruled over ancient Babylonia and Syria. He built his capital city, called Seleucia, near the ancient Babylonia city of Ctesiphon, on the Tigris just north of the Jewish city of Mahoza, and expanded his domain into Judaea and Asia Minor in the west and into India in the east.

The first Seleucid monarchs treated their Jewish subjects well, even giving them preference as settlers in newly conquered territories. However, a later king, Antiochus IV, 175-164 BC, began the terrible persecutions that resulted in the Hasmonean (Maccabean) revolt in Judaea. This oppression was also felt by the large community of Jews living in Persia who were closely associated with their brothers in Judaea. In 171 BC, the Arsacid king Mithradates I, leader of the nomadic tribes in Parthia, a northern province of Persia, defeated the Seleucids in the south and assumed control of Mesopotamia. The kings of Parthia then replaced the Seleucids in central Persia and made the city of Ctesiphon-Seleucia their new capital city. The Parthians generally accepted and were tolerant of the Jews in their territory and often interceded politically and militarily in Judaea on behalf of the Jews living there. After a reign of almost 400 years the Parthian dynasty in Persia declined and in AD 226 the Neo-Persians, called the Sasanians, originally a vassal tribes of the Parthians, deposed the last Parthian king, Artaban IV, and launched a less tolerant era for the Persian Jews.

The Sasanians introduced an ancient fire-worshipping religion, Zoroastrianism, into Persian life and their priests, called Magi, insisted that all other religions in the empire be suppressed. The first Sasanian king, Ardashir I, AD 226-241, deprived the Persian Jews of their civil rights, burnt down their synagogues, imposed restrictions on the ritual slaughtering of animals, and prohibited the use of fire in religious rituals. Under this prohibition the Jews were even prevented from lighting Sabbath candles. Fire was the basic component in the Sasanian religion, the Magi held a monopoly on its ceremonial uses and an altar of fire was the focal point of their rituals. The most offensive belief of the Magi was that dead bodies desecrated the soil and must not be buried but left in the open fields



to be devoured by animals. This offended the Jews in Persia who considered the Sasanian practice to be inhuman and contrary to Jewish religious law.

The Sasanians struck an unusual coinage consisting mainly of large diameter but thin silver drachms. The busts of the monarchs on these coins began as realistic portraits but over the years they deteriorated into abstract representations of the kings' faces. However, each king adopted a specially designed, elaborate crown and it is these headdresses and the inscriptions on the coins that identified the rulers.



A silver drachm of Ardashir I, AD 224-242, the first Sasanian king who persecuted the Jews. The reverse shows the very important fire altar of the Zoroastrian religion. *Sasanian Numismatics* by Robert Gobl, cited hereafter as Gobl, 16.

Fortunately, the influence of the fanatical Magi was diminished under the next Sasanian king, Shapur I, AD 241-272, the son of Ardashir, who befriended the Jewish community and stopped the persecutions. At that time the Sasanians became involved in a struggle with Rome over the possession of the territories in the Middle East. In one war in AD 249, Odenathus of Palmyra, an eastern ally of the Romans, invaded Persia and destroyed the Jewish city of Nehardea. The Jewish academy located in that city then moved to Mahoza and a new school was founded in the city of Pumbeditha.



A drachm of Shapur I, AD 241-272, a king tolerant of the Jews in Persia. The reverse shows the Zoroasterian fire altar with two attendants, perhaps images of the king himself. This reverse design was used on all subsequent Sasanian coins. Gobl, 23.

The kings who succeeded Shapur I in AD 272 to 310, reimposed some of the restrictions and persecutions on the Jews. The Sasanians were highly suspicious of the Persian Jewish community due to their close religious and political ties to the Romanized Jews in Egypt, Asia Minor and



Judaea and considered them to be potential allies for the invading Romans. In AD 310-379, a new king, Shapur II, continued the discrimination against the Persian Jews but one of the sages at the academy of Mahoza, named Raba (died AD 352), became a close friend and advisor to the queen mother and she overruled her son and mitigated some of the persecutions.



A drachm of Shapur II, AD 310-379. His mother was a friend of the Jews and she mitigated the persecutions. The reverse shows the ubiquitous fire altar and attendants. Gobl, 97.

The following years, AD 310 to 438, included a century of peace and tranquility for the Jews in Persia and a Sasanian king, Yazdgard I, AD 399-420, even married the daughter of the Exilarch and made her the queen. She became the mother of the next king, Vahran V, AD 420-438, but despite his mother's origins, he was not known to be overly friendly toward his Jewish subjects. Then, the succeeding kings, Yazdgard II, AD 438-457, and his son Firuz I (Peroz I), AD 457-484, reintroduced the persecution of all the minorities in the empire. These were black days for the Persian Jews because the kings forbid them from celebrating the Sabbath and the festivals, imposed harsh limitations on the academies, executed many notable Jews, and sanctioned the kidnaping of Jewish children to be raised by the Magi. To escape these persecutions, many Persian Jews fled eastwards and settled in the Indian territories on the borders of Persia. Faced with this desperate situation, the Persian rabbis decided to commit the Talmud, which was being transmitted orally, to written form, and this document, alongside the Torah, provided the guidance that lightened the daily lives of the Jews and sustained them throughout the miserable times that followed.



A drachm of Yazdgard II, AD 438-457. Gobl 165.





**A drachm of Firuz, AD 457-484. He was also a persecutor of the Persian Jews. Gobl 167.**

In AD 484, Kavad I, a new Sasanian monster ascended to the throne and imposed unbearable laws on the Jews. This king was influenced by a fanatical Zoroastrian priest named Mazdak, who declared that their religion was being degraded by two human passions, greed for possessions and sexual lust. To eliminate these faults, Mazdak and Kavad enforced a kind of socialist, collective living on the people of Persia in which all things, including wealth and wives would be held in common. This was an abominable concept and the traditional Zoroastrians, the Jews and the growing number of Christians in the empire revolted. In the next two years fifteen uprisings of the various groups or sects occurred. During the turmoil the Romans saw an opportunity to attack Persia and this placed an even greater hardship on the Jews because of their political connections to the Roman Jewish community in Judaea.



**A drachm of Kavad I, AD 484-496 and 498-531, persecutor of the Persian Jews. Gobl 190.**

After several years of rebellion the king was deposed by his noblemen and Kavad's brother, Zamasp, AD 496-498, was placed on the throne. The new king attempted to alleviate the disaster created by his brother but his position as a puppet of the aristocracy and the rivalry among the nobles in his court, prevented any effective reforms. Zamasp struck coins that showed him facing a small bust of his son, the crown prince, but this quaint and romantic image could not guarantee that his line would continue to reign. The exiled king, Kavad I, supported by the nomadic Hephthalite tribes living on the borders of the empire, returned and deposed his brother, then forcibly began a second reign from AD 498-531.





**A drachm of Zamasp, AD 496-498, who provided some relief to the Jews when he replaced Kavad I. Gobl 181.**

In AD 512 a young Exilarch, named Mar Zutra II, AD 496-520, revolted against the terror of Kavad's second reign and established an independent Jewish state in the Persian 'Land of Israel'. This small kingdom encompassed the entire Jewish district and its cities. Mar Zutra established Mahoza as his capital and revoked all of Kavad's objectionable legislation. Supported by Kavad's enemies in the court and the Jews in Judaea, Mahoza was able to maintain its independence for seven years. Unfortunately for numismatists and historians, Mar Zutra did not strike any coins in his state's name because a mint facility had never been set up in Mahoza, so the Jews probably used the numerous coins of the hated Kavad struck in the royal mint of nearby Ctesiphon.

In AD 520, Mahoza's small Jewish army was defeated by Kavad's larger forces and Mar Zutra and his aged father, were executed. In an act of vengeance, Kavad then placed greater hardships on the Jews in his empire and many leaders, sages and merchants fled to Judaea and to other communities in the Near East. Even though all the records of the life of Mahoza have been lost forever, a seven-year existence for an independent Jewish state in those days was politically astonishing and deserves to be recognized by the history books.

By the middle of Kavad's second reign, after Mahoza was destroyed, the king realized that Mazdak's religious doctrines were destroying his kingdom and he returned to traditional Zoroastrianism. He executed Mazdak and his priests, revoked their intolerable regulations, and began to extensively reform the country. Kavad also fought successfully against the Byzantine Roman invasions and restored his empire. After Kavad's death, his youngest but favorite son Khusru I, AD 531-579, became the monarch. Khusru I was a beneficent king and his reign was recorded as the most brilliant period of the Sasanian monarchy. He was tolerant of all religions in his empire and even took a Christian woman as his favorite wife. The new king welcomed back the Jews who had fled the country and they rebuilt the destroyed community and all the academies in



‘The Land of Israel.’



**A drachm of Khusru I, AD 531-579, a benefactor to the Persian Jews. Gobl 196.**

Under Khusru I the Persian Jews not only revived their community but also flourished, and they became the ancestors of the Jews who managed to survive the Arab conquest of Persia in AD 651. Over the following centuries, the Jewish community outlived the many changes of governments and the numerous medieval conflicts in the East, and also the horrors of the two World Wars, so that by the year 1948, when Israel was founded, 150,000 Jews remained in Iraq, and another 150,000 lived in Iran. Almost all the Iraqi Jews and about half the Iranian community would emigrate, some forcibly, after the State of Israel was declared. Another 40,000 Iranian Jews left the country during the revolution that deposed the Shah, who was tolerant of his Jewish citizens. Today's Iranian Jewish community of between 30 and 40,000 people, the largest number of Jews living in a modern Muslim country, exists precariously under the present fundamentalist regime. If and when this community disappears the work of the Sasanian persecutors, Kavad I and Mazdak, will have been completed and the 2,600 year-old story of the Persian Jewish diaspora will come to an end.

**Note:**

**All the coin photographs used as illustrations in this article are courtesy of the Classical Numismatic Group (CNG)**





A drachm of Zamasp, AD 496-498, who provided some relief to the Jews when he replaced Kavad I. Gobl 181.

In AD 512 a young Exilarch, named Mar Zutra II, AD 496-520, revolted against the terror of Kavad's second reign and established an independent Jewish state in the Persian 'Land of Israel'. This small kingdom encompassed the entire Jewish district and its cities. Mar Zutra established Mahoza as his capital and revoked all of Kavad's objectionable legislation. Supported by Kavad's enemies in the court and the Jews in Judaea, Mahoza was able to maintain its independence for seven years. Unfortunately for numismatists and historians, Mar Zutra did not strike any coins in his state's name because a mint facility had never been set up in Mahoza, so the Jews probably used the numerous coins of the hated Kavad struck in the royal mint of nearby Ctesiphon.

In AD 520, Mahoza's small Jewish army was defeated by Kavad's larger forces and Mar Zutra and his aged father, were executed. In an act of vengeance, Kavad then placed greater hardships on the Jews in his empire and many leaders, sages and merchants fled to Judaea and to other communities in the Near East. Even though all the records of the life of Mahoza have been lost forever, a seven-year existence for an independent Jewish state in those days was politically astonishing and deserves to be recognized by the history books.

By the middle of Kavad's second reign, after Mahoza was destroyed, the king realized that Mazdak's religious doctrines were destroying his kingdom and he returned to traditional Zoroastrianism. He executed Mazdak and his priests, revoked their intolerable regulations, and began to extensively reform the country. Kavad also fought successfully against the Byzantine Roman invasions and restored his empire. After Kavad's death, his youngest but favorite son Khusru I, AD 531-579, became the monarch. Khusru I was a beneficent king and his reign was recorded as the most brilliant period of the Sasanian monarchy. He was tolerant of all religions in his empire and even took a Christian woman as his favorite wife. The new king welcomed back the Jews who had fled the country and they rebuilt the destroyed community and all the academies in

‘The Land of Israel.’



**A drachm of Khusru I, AD 531-579, a benefactor to the Persian Jews. Gobl 196.**

Under Khusru I the Persian Jews not only revived their community but also flourished, and they became the ancestors of the Jews who managed to survive the Arab conquest of Persia in AD 651. Over the following centuries, the Jewish community outlived the many changes of governments and the numerous medieval conflicts in the East, and also the horrors of the two World Wars, so that by the year 1948, when Israel was founded, 150,000 Jews remained in Iraq, and another 150,000 lived in Iran. Almost all the Iraqi Jews and about half the Iranian community would emigrate, some forcibly, after the State of Israel was declared. Another 40,000 Iranian Jews left the country during the revolution that deposed the Shah, who was tolerant of his Jewish citizens. Today's Iranian Jewish community of between 30 and 40,000 people, the largest number of Jews living in a modern Muslim country, exists precariously under the present fundamentalist regime. If and when this community disappears the work of the Sasanian persecutors, Kavad I and Mazdak, will have been completed and the 2,600 year-old story of the Persian Jewish diaspora will come to an end.

**Note:**

**All the coin photographs used as illustrations in this article are courtesy of the Classical Numismatic Group (CNG)**



## **THE BANK OF ISRAEL ASKS THE GOVERNMENT TO APPROVE ABOLISHING THE 5 AGOROT COIN AS LEGAL TENDER**



For many years now, the use of the 5 agorot coin has continually fallen. A survey conducted by the Dahaf Institute showed that some 80% of the public support the cancellation of the 5 agorot coin as legal tender. Further studies among those companies that regularly deal in cash gave the impression that the public are reluctant to accept the coin as change. Also many vending machines and parking meters do not accept the 5 agorot coin.

Today, with the sharp rise in the price of metal, the cost of minting the 5 agorot coin has risen to 16 agorot. The increasing expense of producing the coin has led the Bank of Israel to search for alternative metals that will reduce the cost of minting. However, the cheapest suitable metal found, with a different color to that of the current coin, would bring the cost of minting down to only 6 agorot, and that against a background of continually rising metal prices.

The rise in metal prices raises the fear that the gap between the face value of the coin and its worth as metal would lead to the coin being melted down for its metal value. Following the cancellation of the coin as legal tender, the Bank of Israel clarifies that according to the Bank of Israel Law, the nearest legal tender to which prices would be rounded up or down would be the 10 agorot coin. Canceling the 5 agorot coin therefore would require amounts to be paid in cash ending in 1-4 agorot to be rounded down to the nearest 10 agorot, while amounts to be paid in cash ending in 5-9 agorot would be rounded up.

If the change is approved by the government and the Knesset Finance Committee, the Governor of the Bank of Israel will issue an order to cancel the 5 agorot coin as legal tender, and the cancellation will become effective after a one-year transition period. The expected annual saving from canceling the 5 agorot coin is NIS 1.7 million.

**It's always nice to get something for free.  
And it's especially nice if it is something ...  
you really can use!**

That's why we are so pleased to offer our members the  
ability to obtain the fully illustrated catalog of:  
***The Greatest Auction of Modern Israel Coins,  
Medals, Paper Money and Stamps***

This extraordinary collection will include virtually  
every gold coin ... every gold medal ...  
every silver coin and medal ... every bronze medal ...  
every stamp issued by the State of Israel since 1948!

Here's the chance to fill in the holes in your collection or  
start a new collection ... when this historic auction is  
held in February 2008.

This beautiful and informative catalog usually costs \$15  
... but can be yours free!

Request your free catalog by emailing  
**info@goldbergcoins.com** or calling **(310) 551-2646**  
(be sure to mention that you are a member of AINA),  
or mail the coupon below.

-----  
**Mail to: Goldberg Auctioneers, 350 S. Beverly Drive, Suite 350, Beverly Hills, CA 90212**

I am a member of the American Israel Numismatic Association. Send the free illustrated  
catalog (after January 1<sup>st</sup>) for ***The Greatest Auction of Modern Israel Coins, Medals,  
Paper Money and Stamps*** to:

Name ----- Street -----

City ----- State ----- Zip ----- Country -----

Email (Optional) ----- Telephone (Optional) -----



# Blechhammer

Blechhammer was a satellite camp of Auschwitz III, located at Slawiecice near Blachownia Slaska, approximately 47 miles distance from Auschwitz I. From early March 1940 to April 1944, Blechhammer contained several forced labor camps for Upper Silesian Jews as well as a labor reeducation camp. Negotiations for its transfer to the Auschwitz concentration camp system began in late 1943 and on April 1, 1944, it opened as "*Arbeitslager Blechhammer*" under the jurisdiction of Auschwitz III.

The Jewish prisoners incarcerated there came from 16 nations, but were mostly Polish. They were utilized to construct the synthetic gasoline plant for *Oberschlesische Hydriewerke AG*. (Upper Silesia Hydrogenation Works) After April 1944, Blechhammer had at least 3,056 prisoners, including about 200 women. By January 1945, it included at least 4,000 prisoners. Hunger and disease were rife, especially diarrhea and tuberculosis. A crematorium was built, in which were cremated the bodies of 1,500 prisoners who had died from "natural" causes or had been killed. The camp had a high mortality rate of nearly 86 percent.

Prisoners were housed in wooden barracks, each containing six rooms, and each room holding 30-40 prisoners. The rooms were overheated in summer and freezing cold in winter, since the heating plant had been damaged by Allied bombing in May 1944. The camp had virtually no sanitary facilities, including one toilet and two baths in a separate barrack. The prisoners were subdivided into work crews of 100-200 persons and "rented" to various concerns for the construction of factories, building roads, and air raid bunkers. Small numbers of prisoners were assigned to the camp shoe and clothing workshops, the warehouse, the infirmary, SS and prisoner kitchens and laundries, as well as the camp orchestra.

The camp was evacuated on January 21, 1945 to Gross-Rosen concentration camp, where they arrived on February 2, 1945. Approximately 800 prisoners were killed by SS men during the evacuation "death" march from Blechhammer to Gross-Rosen. After five days at Gross-Rosen, the survivors were transported by train to Buchenwald concentration camp, arriving there on February 10, 1945.

The debenture bond of 1000 Reichmark was issued in December 1943 for *Oberschlesisch Hydrierwerke AG Blechhammer*. The plant produced synthetic gasoline and was constantly bombed by Allied aircraft.

The Blechhammer satellite camp was liberated by the Soviet Army on January 28, 1945.



**Oberschlesische Hydrierwerke  
Aktiengesellschaft  
Bischhammer O/S.**

1000 Reichsmark

№107523

4%

**Teilschuldverschreibung**

über

**TAUSEND  
REICHSMARK**

der 4%igen Anleihe von 1942 im Gesamtbetrage von RM 200.000.000.—  
eingeteilt in

135.000 Stücke Nr. 000.001—135.000 zu RM 1000.—,

130.000 Stücke Nr. 135.001—265.000 zu RM 500.—,

gesichert durch eine Gesamtsicherungshypothek und durch selbstschuldnerische Bürgschaften.

Wir verpflichten uns, der Deutschen Bank in Berlin oder deren Order auf Grund dieser Teilschuldverschreibung den Betrag von

**TAUSEND REICHSMARK**

mit 4% jährlich zu verzinsen und am Fälligkeitstage zum Nennwert zurückzahlen. Die Zinsen werden halbjährlich nachträglich am 2. Januar und 1. Juli jedes Jahres bezahlt. Im übrigen wird auf die umstehend abgedruckten Anleihebedingungen verwiesen.

Bischhammer O/S, im Dezember 1942.

**Oberschlesische Hydrierwerke  
Aktiengesellschaft**

*Joachim Rindmiller*

Für die obige Anleihe übernehmen wir das Amt eines Grundbuchverwalters im Sinne des § 1199 B.G.B. und eines Vertreters der jeweiligen Gläubiger nach Maßgabe der Anleihebedingungen.  
Berlin, im Dezember 1942.

Der Kontrollbeamte:

**DEUTSCHE BANK**

*Karl Rühl*



## ***Feller and Feller complete World War II Camp Book***

***Silent Witnesses: Civilian Camp Money of World War II*** is out!

This volume, by the daughter and father team of Ray and Steve Feller provides a detailed look at these moving and symbolic camp currencies. The book spans the time period 1933 to almost 1950 and includes German concentration camps, ghettos, internment camps from all sides, and displaced persons camps. Nearly a thousand illustrations are used and they are in full color.

The currencies of the civilian camps of World War II speak to us of tragedy, horror, liberation, hope, and salvation. Many times we have been asked, "How can you possibly collect these currencies?" We have a very important and personal answer. These bits of paper and metal can speak to us as witnesses of one of the world's worst tragedies. After all, money has been used everywhere, even within eyesight of the chimneys of Birkenau, inside the barbed wire at Auschwitz. Camp money from the Second World War is an enormously broad topic. We begin with concentration camps, as they were the first civilian camps to have money, beginning before the war, in 1933. This section is divided between the camps that were officially part of Germany and the camps that were among Germany's occupied countries. Next, we look at the complicated systems of money and ration coupons in the ghettos. Third, we turn to the civilian internment camps that were found in Axis, Allied, and even Neutral countries. The final chapter extends after the war, to the displaced persons camps that were set up for the survivors who had no homes to return to. Our geographical dimension will include camps from all of the inhabited continents except South America, which to our knowledge had no camp monies from the war.

On the Axis side there were concentration camps, work camps, and civilian interment camps. On the Allied side there were civilian internment camps. While money is known from all of these places, the differences in these camps are important.

The book is available from Steve Feller, member of AINA, for \$40 domestic and \$55 international (these prices include shipping). AINA members price is \$33.00 postpaid. (319) 393-7052, cell (319) 721-5590, address: Prof. Steve Feller, Physics Department, Coe College, 1220 First Ave, Cedar Rapids, IA 52402, email: sfeller@coe.edu.







## Rabbi Moses ben Samuel Sofer

Rabbi Moses ben Samuel Sofer (1762-1839), also known by his German name Moses Schreiber, is commemorated on a 2 ¾" bronze medal issued by Muzeum Zidovskej Kultury Slovenska Republika – Museum of Jewish Culture Slovak Republic. The medal is inscribed Chatam Sofer, which is the title of his main work, meaning "*Responsa the Seal of the Scribe*").

Born at Frankfort-on-the-Main, at the age of nine Moses entered the yeshivah of R. Nathan Adler at Frankfort, and when only thirteen years old he delivered public lectures the excellence of which took his audiences by surprise. So great was the boy's fame that R. Phinehas Horowitz (Hurwitz), author of the "Sefer Hafla'ah," then rabbi of Frankfort, invited him to become his pupil. Schreiber consented, but remained under Horowitz for one year only, when he left for the yeshivah of R. Tebele Scheuer in the neighboring city of Mayence, who gladly welcomed the boy. All the prominent residents of Mayence took an interest in the boy's welfare and facilitated the progress of his studies.

In spite of his great devotion to Bible and Talmud Schreiber succeeded in acquiring a knowledge of secular sciences also, becoming proficient in astronomy, astrology, geometry, and general history. His teacher then gave him the rabbinical diploma, authorizing him to render decisions on questions of law.

In 1798, Moses established a yeshivah in Mattersdorf, Hungary, and pupils flocked to him. About this time he declined many other offers of rabbinates, but in 1803 accepted a call to Presburg. Here also he established a yeshivah, which was attended by about 500 pupils, many of whom became famous rabbis.

In 1819 the Reform movement among the Jews of Hamburg was initiated. Schreiber declared open war against the reformers, and attacked them in his speeches and writings with all the force at his command. In the same spirit he fought also the founders of the Reformschule in Presburg, which was established in the year 1827. This war against the reformers he prosecuted unremittingly for the remainder of his life.

Moses' lectures, which were very lucid, were presented in such a simplified form as to be easily understood by all his listeners. His relations to his pupils were tender in the extreme. He was likewise an efficient preacher; he was never sparing in his denunciation of evil-doers, and fearlessly attacked them irrespective of their position and standing in the community. He was moreover distinguished especially for his modesty as well as for his charitable deeds, being the founder of many benevolent institutions. Rabbi Moses ben Samuel Sofer produced about 100 volumes of scholarly works in addition to "Chatam Sofer" (6 vols., Presburg, 1855-64).





## **PROFILE OF AN AINA NUMISMATIC DUO**

Ralph and Sally Marx have been, and are still, a well-known numismatic duo that has been a fixture at local and state-wide coin club meetings and conventions throughout Southern California, and now for the last few years, Northern California where they moved to Eureka a number of years ago after retiring from working in the insurance industry for many years. Ralph was born in Berlin, Germany in 1929, and Sally was born in Brooklyn, New York in 1941. They have been married for 46 years and have one son and two grandchildren, ages 9 and 5.

After settling in the Los Angeles area, it wasn't long before both Ralph and Sally became active in local numismatic happenings. Sally became hooked on "collecting" after Ralph had given her a gift for Chanukah of her first two coins from Israel, a 1958 Menorah and the Henrietta Szold. Receiving these two coins, as a gift is certainly what got her interested in collecting Israel coins, medals, banknotes and Kibbutz script. She gave many presentations at numerous club meetings and proudly exhibited her numismatic material many times at local coin shows and major conventions throughout Southern California, where she received many awards for her efforts. In addition to being a life member of AINA, she was a member and an officer of numerous coin clubs and numismatic organizations (I remember that she was the president of the INS of San Gabriel Valley at the time I joined that group as a new member.) One of Sally's greatest achievements was being presented the Goodson Award for all her work in promoting numismatics for many years, from the Numismatic Association of Southern California (NASC).

Ralph's collecting interests lie in ancient coins, where he specialized in Roman Imperial coins. Through the years, Ralph became known as "the expert" on ancient coins, especially the coinage of the Byzantine Empire. Like Sally, Ralph was a member and an officer of several coin clubs through the years, as well as an exhibitor many times at local coin shows and conventions.

Together, both Ralph and Sally have made a good team. They were co-chairmen of the California State Numismatic Association's 1968 Convention held at the Biltmore Hotel in downtown Los Angeles, and it was Sally who was the mastermind behind the inaugural Holyland Coin Show, an event that was held for 5 consecutive years. They both started the North Hollywood Coin Club and the Ancient Coin Club of Los Angeles. The ACC of LA is still going strong and this year, will be celebrating its 40<sup>th</sup> anniversary.

The Marx's now live in Northern California and are enjoying their retirement. Sally still promotes coinage of Israel by donating numerous items for the children at their local Hebrew School. And the rest, as they say, is history.....



# The gift of mobility

Ralph Marx helps his wife Sally into the van that serendipitously made its way to them. Ralph and Sally are members of the Humboldt Amateur Radio Club. When Sally took a fall and broke her leg in seven places, she was in a convalescent hospital unable to go out and do much of anything. The club's president at the time, Marci Campbell, came to the rescue. After making inquiries, Campbell found a van with a lift that wasn't in use. The van's previous owner, Joanne Crawford, donated the van to the club — which is a nonprofit organization — and the club in turn sold the much-needed van to the Marxes for a grand total of \$1. Sally is now able to live at home and enjoy life. This includes charity work, speaking at schools about stamp collecting and, of course, she's now able to attend ham radio meetings. *Katie O'Neill/The Eureka Reporter*





# L I D I C E

Czechoslovakia never had a chance to defend itself against the Nazis during World War II. Instead, the entire country was basically "given" to Germany by France and England -- long before the invasion of Poland that actually started WWII. It was an attempt to appease Hitler in the hopes that he would go away. He didn't. And for some reason, Hitler was particularly brutal to the peoples of Central Europe in Czechoslovakia, Poland and Hungary.

At the time, Lidice was a small town about 50 km west of Prague near the resort town of Kladno. Again, it was a very ordinary town populated by very ordinary people. There was a small Jewish population as with similar towns in the area, but certainly no refuge for Jews and no headquarters for resistance. There was only one thing that brought Lidice to the attention of the Nazis.

Reinhard Heydrich was the SS Security Chief in the region. It was he who had convened the infamous Wannsee Conference outside of Berlin, where the "Final Solution" against the Jews was formulated. Berlin was a center of Jewish life in Germany and--as the capital of the Reich--also the center for the planning of the "Final Solution," the decision to kill the Jews of Europe. The Wannsee Conference, named for the resort district in southwestern Berlin where it was held, took place in January 1942. High-ranking officials from the Nazi party, the SS, and the German state met to coordinate and finalize what they referred to as the "final solution to the Jewish problem." At the conference, these officials were informed that the SS would be responsible for carrying out the killing program and that all Jews of Europe would be deported to occupied Poland and killed.

Four months later, on May 17, 1942, Heydrich was assassinated by two commandos from London. They were Czech. As a result of some vague and inconclusive investigations, the two Czechs were believed to have had some connection to the Horak family who owned a farm in Lidice.

On June 10, 1942, a few hours after midnight, the Nazis came to Lidice. Every man and older male child in the village was murdered on the spot. Every woman was sent to the Extermination Camp at Ravensbrook. The few children who were young enough and looked "Aryan enough" were kept for "re-education" -- taken to Germany and adopted by German families. The rest of the children were sent to the Extermination Camp in Chelmno. The entire village was set on fire and finished off with plastic

explosives. The name of "Lidice" was removed from every map, and until the end of the war the site was marked by signs declaring "No Entry."

The legacy of Lidice is as powerful as its martyrdom. Hitler's "Final Solution" was code-named "Operation Reinhard" in honor of the assassinated officer. The entire destruction of Lidice was filmed by the Nazis -- it became Document #379 during the Nuremberg trials after the war. Hitler's attempt to obliterate the name of "Lidice" ended up completely backfiring. When the world learned the story, many villages renamed themselves "Lidice," and many newborn girls were also named "Lidice."

Of the 503 people who once lived in Lidice, 340 perished. 143 women returned from Ravensbrook after the war; and after two years of searching, 17 of the children were recovered.

A new town of Lidice was built a kilometre away from the original site. There is a National Park there now, where stone markers indicate the sites where the Horak farm, the church, the school, and the cemetery once stood. A series of Soviet-sponsored wall sculptures depict the tragedy, turning it into Communist propaganda.

But the most powerful reminder is a statue erected on the 50th anniversary of the destruction of the village. It depicts the 82 children standing resolutely, their various faces expressing courage, terror, and absolute innocence.

The illustrated medal was issued on the 25<sup>th</sup> Anniversary of the Lidice massacre.





# Counterfeiting Israeli Coins

By Shmuel Aviezer

It is rumored that the counterfeiter of coins came to the world immediately after the putting in circulation of the first genuine coin. Since then, more sophisticated modalities were made use of to produce forged coins of a quality that could compete with the genuine ones.

In principle, it is logically evident that it is more beneficial to forge coins of high denominations, notwithstanding any extra investment involved. Counterfeiting Israeli coins was never a profitable adventure for the forger, who did not cause any monetary disruption. In the first year of the State the face values of the circulating coins were relatively low and did not encourage counterfeiting. Only in 1969 a few forged IL 1. -coins were detected. The police investigation revealed that the metal composition of the forged coin was lead, instead of the original copper-nickel compound. Apart from the blurred motif and primitive finish, by "writing" with it a black line is left on paper. That was really an amateurish attempt. In the four years 1969-1973 only about a hundred such coins were uncovered in circulation by the Bank of Israel scrutiny.

During the high inflation years of 1980-1985, it probably was not worthwhile to counterfeit Israeli coins due to their deteriorating values. With the introduction of the New Sheqel in September 1985, and the drastic cutting down of the inflation from more than 400% a year to about 20%, counterfeiting Israeli coins looked again worth attempting. The first such attempt occurred with the NIS 1. -coin. In October 1988, a blurred 3-gram coin (instead of the original 4 grams) was uncovered by the Bank of Israel in the bundles of coins systematically deposited by the banks. The metal composition included 60% copper instead of the formal 75%. Yet, the meager quantities intercepted did not create alarm although until 1991 about 400 such coins were filtered out.

On January 2, 1990, a high-denomination coin was introduced into circulation, the NIS 5. More than one year later a forged coin was uncovered. It was made of lead, substituting the original copper-nickel composition and missing the 12-sided edge. The total quantity that infiltrated the circulation was negligible and easily detected by the public.

The reputable bi-metal NIS 10. - coin, put into circulation on February 7, 1995, has posed a difficult barrier to surmount by the potential counterfeiter. Yet still, some attempts were tried, but the unique combination of metals has heaped more obstacles to be overcome, which has dimmed the prospects of easy gains from trying to forge it.



# Tragedy of the Kosice City Jews

Jews were present in Kosice since the 15th century. The fast development of the community started in mid 19th century after the Jewish residence restrictions were lifted. A Progressive synagogue was built in 1866. Orthodox worshipers consecrated a new synagogue in 1882 and the Jewish cemetery, consecrated in 1888, had separate sections for the two congregations.

The Orthodox community maintained its own *yeshiva*, *talmud torah*, *beit midrash*, *mikveh* and poultry slaughter house. But a large percentage of the Jews identified with Hungarian culture and adopted the spoken language. In this period Jews were active in the development of trade and financial institutions. Around 1900 the Zionist organizations became very active, developing different units around the city. Soon Kosice became one of the key centers of Zionism in Hungary. Galician and other Hasidim also established their courts in the city. In this way Jewish life in Kosice had all possible political and religious flavors, presenting a great variety.

The Jewish population rose to 8,792 in 1921 and 11,504 in 1930. The Reformed Jews built a new splendid and large synagogue in 1927. In the same year the Orthodox congregation consecrated its new synagogue as well. The Orthodox synagogue in Košice (Slovak: *Ortodoxná synagóga v Košiciach*) was built in the years 1926-1927 at Puškinova Street in the historic centre of Košice, Slovakia. The Orthodox Jews built a synagogue with 800 seats with a school and the Talmud Torah. The designer of the synagogue was Ludovít Oelschläger, a Christian architect, and it was built by Hugó Kaboš.





The tragedy of the Kosice City Jews is tragedy of Slovakia and Hungary as well. Kosice came under Hungarian control after the Vienna Arbitration on November 2, 1938. The Hungarian Army occupied the city on November 10, 1938. Hundreds of Kosice Jews were expelled to the Slovakia border or sent to concentration camps. Jewish population was abused by the Iron Guards and more and more strict legal limitations were imposed. In July 1941, about 300 Jews lacking Hungarian citizenship were expelled to the German occupied Ukraine and murdered there. During the census in occupied South Slovakian territory, there were 11,420 inhabitants of Jewish faith or ancestry in Kosice. It was the largest population of Jews in occupied South Slovakia.

When the Germans took over Hungary on March 19, 1944, the pace for the extermination of the Jewish community from Kosice was stepped up. Prime Minister Demeter Stojay of the Hungarian government had decided about final liquidation of Jews on March 29, 1944. Starting on April 5, 1944 various restriction orders were issued. According to these orders Jews were obliged to wear yellow "Star of David", displayed visibly on their clothing. They were no longer allowed to use public transportation, visit theaters, movies, coffee houses, or public spas. They had to record all their property with city authorities. There was a curfew for Jews from 7 PM to 6 AM. Their businesses and workshops were closed and confiscated and they were ordered to hand over their radio receivers.

On April 24<sup>th</sup>, 1944 the Ministry of Interior L. Endre, established a concentration camp in the Kosice City brick factory. According to Kosice City Police District order dated April 24, 1944 Jews were assembled in today's Puskin Street, Zvonarska Street, and Gresakova Street synagogues. From these synagogues they were escorted into the brick factory concentration camp. In two camps at the brick factory they crowded 10 590 Jews. Other groups of the Jewish community were located in the city ghetto, the city prison, and in several other places. On April 20, 1944 there were total 13,250 Jews in Kosice City. This number shows there were an additional 3000 Jewish persons, coming from places other than Kosice.

The Jewish ghetto was a strictly isolated part of city suburb and it was place of residence for Jews with some temporary exclusion. At this time the ghetto consisted of the streets in the southeast of the city. Inside the ghetto streets, which were closed by fences, Jews could not loiter or assemble on the streets. Similarly to the Jews from the brick factory, ghetto inhabitants had to work downtown and return immediately. During

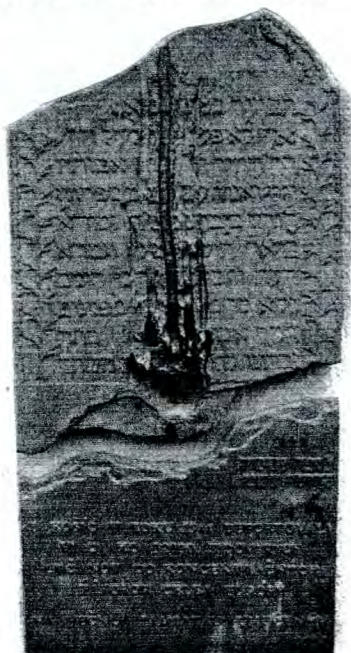


the return trip they were subjected to humiliating personal body searches. Jews who were in the ghetto believed they had a little more hope to survive because they had relatively more freedom and generally better hygienic conditions for life.

Deportation of Jews started on May 16, 1944. They were transported by railway freight cars. Railroad track leading directly into the brick factory allowed loading of freight cars in the brick factory. In four trainloads all concentrated Jews were sent to Oswiecim in Poland and the last trainload took place on June 4, 1944. In the gas chambers of Oswiecim about 12,000 Kosice City Jews perished. Once a sizable portion of the entire city population, only a fragment of the Jewish community returned to Kosice

A bronze Holocaust memorial plate was installed on the front of the synagogue in 1992. It informs that more than 12,000 Jews of Kosice were taken to concentration camps in 1944. Unfortunately it does not mention that more than 2,000 Jews from Kosice's surroundings were concentrated there and then also sent to the concentration camps.

A share certificate of the Jewish Community in Kosice dated 1927 illustrates this article.





# A.I.N.A. DEALER DIRECTORY

The numismatic dealers listed below support A.I.N.A. with their advertisements. Their contributions are extremely important. Please patronize them for Israel coins, medals, banknotes, ancient judaica and numismatic publications.

This ad has been paid by  
Carlos Verde  
in appreciation of the SHEKEL

## TAKA - HERE'S the MONEY !!!

Yes, here's your opportunity to Taka, get into the right Yiddish speaking crowd with this genuine, Taka note from the cousins ( Muslims of, Taka, Bangladesh ) the word roughly translates - so, this is so.

But have we taka got a special Taka deal for you .....

Receive 10 Taka notes, all crisp uncirculated, consecutively numbered for \$9.95 postpaid. Send check, MO, green geld or whatever to Pomexport #1, PO Box 1, RP, NJ - 07660

[www.NumberOneMoneyMan.com](http://www.NumberOneMoneyMan.com)



- Mail Bid Sales
- Fixed Price Lists
- Buy or Bid Sales
- Numismatic Literature

Visit our internet site at:  
[www.rosenblumcoins.com](http://www.rosenblumcoins.com)

*Specializing in moderate priced Judaean coins*

**William M. Rosenblum, LLC**

p.o. box 785, littleton, colo. 80160-0785





We thank these AINA supporters ... and invite you to use their services.



### J. J. Van Grover Ltd.

Promoting our hobby for over 50 years

I will enjoy helping you find the coins you want, Israel or U.S., or if you wish to liquidate your holdings I can help you find a buyer. Consultant to governments, banks & museums. Board of Directors of AINA, Member PNG, Life Member ANA.

P.O. Box 123 . Oakland Gardens, NY 11364 . (718) 224-9578 . Fax (718) 224-9393  
E-mail: [jjvangrover@juno.com](mailto:jjvangrover@juno.com)



### AMPHORA

P.O. Box 805  
Nyack, NY 10960  
845-358-7634

[AmphoraCoins@aol.com](mailto:AmphoraCoins@aol.com)



Ancient Judean, Biblical, Greek, Roman, Byzantine Coins  
[www.AmphoraCoins.com](http://www.AmphoraCoins.com)

### IRA & LARRY GOLDBERG AUCTIONEERS

Accepting consignments of Ancient, World and U.S. Coins for our three major auctions held each year. Specializing in Ancient Judean Coins. Members PNG, Life Members ANA. A family tradition since 1931.

350 S. Beverly Dr., #350 . Beverly Hills, CA 90212 . (800) 978-2646 . Fax (310) 551-2626  
Visit our web site: [www.goldbergcoins.com](http://www.goldbergcoins.com)



### William Rosenblum/Rare Coins

P.O. Box 785 Littleton, CO 80160-0785  
Tel 720-981-0785 Fax 720-981-5345

[bill@rosenblumcoins.com](mailto:bill@rosenblumcoins.com) • [www.rosenblumcoins.com](http://www.rosenblumcoins.com)

For the past 30 years we have been the world's leading dealer in all aspects of Ancient Judaea, Israel, Palestine and Judaica (including the Holocaust) as related to coins, medals, banknotes, tokens, etc. Life Member of ANA, Board of Directors of AINA, Member of the International Association of Professional Numismatists.



### Commemoratives International, Ltd.

Dealers in Israel Coins, Banknotes & Collectibles since 1947

Hamden Center II  
2321 Whitney Avenue, Suite 102  
Hamden, CT 06518  
Phone: (203) 230-0221  
Fax: (203) 248-6628



Visit our website:  
[www.commem.com](http://www.commem.com)  
E-mail:  
[coins@commem.com](mailto:coins@commem.com)

## **YOU CAN GET FREE SILVER ISRAEL COMMEMORATIVE COINS**

If you are a current member of A.I.N.A., and give a membership as a gift, you will receive a free Proof or Brilliant Uncirculated silver commemorative coin - valued at up to \$25 each. Give more than one membership and you will receive a free coin for each one. A gift card will be included

A.I.N.A. members receive 6 issues of our outstanding magazine The Shekel plus our annual membership token. In addition A.I.N.A. members have the opportunity of ordering new issues from the Israel Government Coins & Medals Corp. at a discount.

**American Israel Numismatic Association**  
**P.O. Box 20255 Fountain Hills, AZ 85269**

**Annual Dues are \$18 in USA/Canada, \$25 elsewhere**  
**Life Membership \$300**

**Check or Money order is enclosed**

**Visa and Mastercard accepted for foreign membership only**

**Card #**

**Expiration**

.....

.....

**My name**.....

**Street**.....

**City**.....**zip**.....**State**.....

**Gift recipient**.....

**Street**.....

**City**.....**zip**.....**State**.....



# The All-Access Pass from NumisMaster just got better!

- **NEW!** Now includes 200 more years — access a total of seven different guides!
- Over 1 million coin listings and counting
- Market-driven prices updated daily
- Complete collection tracking with Portfolio
- A full year of access — only pennies per day

Subscribe **NOW**  
at the special  
introductory rate —  
**still only \$149.95!**

NUMISMATER.com

PUT YOUR MONEY WHERE YOUR MOUSE IS

**NEW!**  
*Now includes  
World Coin  
Guides for  
1601-1800!*

Coin Collector  
**VIP**  
ALL-ACCESS  
GUIDE  
numismaster.com



**NUMISMATER.com**  
POWERED BY KRAUSE PUBLICATIONS

[www.numismaster.com](http://www.numismaster.com)



# WOLF WITH THE LAMB

COMMEMORATIVE COIN ISSUED BY THE BANK OF ISRAEL  
12th in the "BIBLICAL ART" COIN SERIES

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isaiah 11:6).

According to the prophecy of Isaiah, there will come a time in the future, when the wolf will dwell with the lamb.

Since a wolf would in all circumstances devour a lamb, we understand that the allegory in Isaiah's prophecy represents a time when there will be lasting peace and harmony among mankind. In this idealistic state, love and understanding will reign among man and the animals. Moral, spiritual and material perfection will be attained. No longer will there be evil, hatred and envy in the world. This is the future for which we all yearn and pray.

Aharon Shevo's beautiful design is an artistic expression of Isaiah's prophecy which portrays the security of the lamb resting peacefully next to the wolf. This new Israeli commemorative coin will "bring forth out of Zion", the prophetic vision of a peaceful world.

Design: Aharon Shevo



## Coin Specifications:

| No. | Cat. No. | Metal and Finish          | Face Value | Mint Mark     | Diameter (mm) | Weight (g) | Maximum Mintage |
|-----|----------|---------------------------|------------|---------------|---------------|------------|-----------------|
| 1>  | 31796300 | Gold/917 22k, Proof       | NIS 10     | "מ" (Mem)     | 30            | 16.96      | 555             |
| 2>  | 21796380 | Silver/925, Proof         | NIS 2      | "מ" (Mem)     | 38.7          | 28.80      | 2,800           |
| 3>  | 21796300 | Silver/925                | NIS 1      | Star of David | 30            | 14.40      | 1,800           |
| 4>  | 71796331 | Set of the 3 above coins  |            |               |               |            |                 |
| 5>  | 71796222 | Set of the 2 silver coins |            |               |               |            |                 |

ISRAEL GOVERNMENT COINS & MEDALS CORP., LTD.

P.O. BOX 7900 JERUSALEM, 91078 EMAIL: MEDALS@COINS.IL